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knobbed or spiked club. The sling was used earlier and also the atlatl. (Cardenas, 1846, p. 43; cf. Mariño de Lovera, 1865, pp. 117, 372; cf. also Oña, canto 6, 1917, p. 225.) Góngora Marmolejo (1862, pp. 47–48) mentions a sort of pole snare used on one occasion to drag horsemen out of their saddle. Flint axes were also used at times. The ordinary and chief weapon of the cavalry was the very long lance, later headed with a metal point; swords were used when available. Defensive armor—pre-Hispanic, since it was reported in use at very first contact by Pedro de Valdivia—consisted of helmets and coats of thick seal-skin, cowhide, or whalebone, together with thick skin shields. Long before the close of the 16th century, the *Araucanians* were beginning to use firearms.

Victory celebration and treatment of prisoners.—War captives belonged to the captor; booty, to him who first seized the loot. Sometimes captives were adopted into the tribe or kept as drudge slaves. The common practice was to put them to death, frequently with torture and special rites. The heads of battle victims were cut off and carried back on spears.

The victory celebration was held in an open field, with a canelo tree (*Drimys winteri*) in the middle thereof. The men, clothed in the skins of wild beasts dressed with the head left on, or in capes covered with feathers, danced round the tree; women also took part in the dance. Captives might be flayed alive or tortured in other ways. (See infra under Cannibalism, p. 732.) One distinctive rite first reported in 1629 by Boccuñan (1863, pp. 39–44; cf. Rosales, 1877–78, 1:125; Olivares, 1864, pp. 47–48; Molina, 1901, pp. 165–66; Carvallo i Goyeneche, 1876, pp. 144–45), and last reported in 1828 by Poeppig (1835–36, 1:389–90, for the "*Pehuenche*" near Antuco), was as follows: One or more small holes were made in the ground; the captive was given a stick or bits of stick and told to put these bits one by one into the holes, pronouncing with each bit the name of one of his compatriot prominent warriors or relating one of his own war deeds; as he threw in the last piece, he was struck over the head with a heavy club or was pierced with lances, and so despatched.

After the death of the captive his heart was ripped out and sucked or bitten into by the assembled headmen; from his skull, a drinking cup was made; from his long bones, flutes; and from the hard dried skin of his hands, rattles. Sometimes masks were made of the dried and molded faces of killed captives and worn like the animal skins mentioned above. The victory celebration ended with the killing of an animal, with hard stamping on the ground, singing, and dancing around the heads of the enemies stuck up on spears, and with elaborate feasting and heavy drinking.

Peace rites.—A peace messenger with a canelo branch, the symbol of peace, was sent, and those coming to the council carried branches

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728 of the same. The usual speeches were made and agreements concurred in. A white llama was killed, and each headman present consumed a bit of the heart while the canoes were anointed with the blood of the llama. A hole was dug in the ground and therein were buried arrows, tokis, and other instruments of war. The hole was then filled up and a canelo planted over it.

CANNIBALISM

266 From the accounts left us by Gonzáles de Nájera (1889, pp. 84, 86), Bascuñan (1863, p. 42), Rosales (1877–78, 1:125), and others, there can be no reasonable doubt that a certain amount of cannibalism in connection with the killing of war prisoners was practiced by the *Araucanians*. As to the purpose, our sources are not clear; magical acquisition of power does not seem indicated. In some cases the captors cut flesh off the living captive, broiled it, and ate it; in other cases they burnt the bones of captives, reduced them to powder, and drank the powder mixed with lime; in still other cases the more common custom, the heart of the captive was cut out, sucked, and bitten into by the headmen and sometimes by others as well, or was cut up into small bits and each ate a bit—as was the common custom with the hearts of sacrificed animals.

Some of our early sources—Ots (canto 2, 1917, p. 86), Fernández (1611, cited by Medina, 1882, p. 217) and Molina (1578 a, p. 252; 1901, p. 165)—mention human sacrifice proper among the *Araucanians*, but without giving convincing evidence or details. There is a greater probability that it did not occur. (For summary and discussion of evidence, cf. McCafferty, 1932, pp. 27–29.)

LIFE CYCLE

844 **Birth.**—It was taboo for an expectant mother to stand on the threshold of the hut. To give birth within the family hut was thought to bring evil upon the inmates. When travail began, the woman, accompanied by a relative or friend as midwife, retired to a temporary shelter near a stream or the sea. Delivery was in kneeling position. Midwives showed considerable skill in cases of difficult delivery, and practiced cephalotomy when they thought it indicated (Claude Joseph, 1930–34, p. 713). The umbilical cord was ordinarily cut with a flint knife (Latcham, 1922 b, p. 361). Various plant medicines were used to facilitate delivery; also, recently at least, a decoction of *Datura stramonium* to deaden the pains; and during and for a while after delivery, the mother took no cold drink (Guinnda, 1938, pp. 561, 584, and passim).

846 The mother bathed the infant and herself in a stream or in the sea right after birth. After remaining in seclusion 8 days, or in some cases less, she returned with the child for the naming feast. At this